9 Lawson F-9 (ca. 1960)(340 FTT Yao FTT
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and Yao tribes, who then predominate. These peoples seem to have come from different parts of the continent. Their languages, despite a common Bantu descent and much recent borrowing, remain as distinct as possible and are obviously not modern dialects of one more primitive tongue; their original social structures must, however, have been similar enough to attract them to each other, for they have so intermarried and their customs so fused, that one can now scarcely distinguish their ways of life and village organization. Indeed, while homesteads of apparently pure Nyanja and Yao still predominate, every considerable district contains members of both tribes, with some people, at least, of mixed descent; moreover, and although one perceives a difference of character and manners, and traces it to the influence of Mohammedanism on the Yao, one may well be unconsciously exaggerating. This account of relationship terms, (with brief reference to underlying social structure), must be taken, therefore, to cover the fusion of two once-separate tribes, and Nyanja and Yao equivalents must—unless otherwise stated—be understood as identical in meaning. In fact, Nyanja often prefer Yao terms to their own.

How far can one isolate the Nyanja-Yao social structure in order to study it? Ngoni immigrants in this district are few, and their original patrilineal social system has largely succumbed to the customs of these earlier comers. The matrilineal system of the still more recent and numerous Lomwe immigrants is, I believe, (though my evidence is fragmentary), exerting a considerable influence in the somewhat dissimilar but also matrilineal Nyanja and Yao.